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S E R M O N

Preached before the Right Honourable the

LORD-MAYOR,

THE
Court of Aldermen, the Sheriffs,
AND THE
GOVERNORS of the several Hospitals
of the City of L O N D O N,
AT THE
Parish Church of St. BRIDGET,
ON
WEDNESDAY in *Easter-Week*, 1758.

By *ANGEL CHAUNCEY*, D. D.

Rector of St. *Andrew's Undershaft*.

L O N D O N:

Printed for JOHN WHISTON and BENJAMIN WHITE,
in *Fleet-Street*. MDCCLVIII.

Asgill, Mayor.

*Tuesday, the 11th Day of April,
1758. and in the Thirty-first Year
of the Reign of King George the
Second, of Great-Britain, &c.*

IT is Ordered, That the Thanks of this Court
be given to the Reverend Dr. CHAUNCEY, for
his Sermon preached before this Court, and the
Governors of the several Hospitals of this City,
at the Parish Church of St. Bridget, on *Wednes-*
day in Easter-Week last, and that he be desired
to print the same.

HODGES.



A C T S x. 38.

God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good.

TH E S E words are part of the discourse of a principal teacher of our holy Religion to a virtuous Heathen, a man well disposed by a right turn of mind and good behaviour in manners; and therefore graciously favoured by God with an extraordinary call to the Christian faith.

Suitable to the occasion this judicious preacher sets forth the authority and beneficence of the first publisher of this excellent religion. His authority was divine and powerful: for he was anointed by God with the Holy Ghost and with power. His beneficence was unwearied and extensive, being the continual business of his life: for he went about doing good; that is, was incessant, always employed, and ever moving about to perform the offices of humanity and goodness.

The first of these thoughts should perserve us firm and unshaken in the faith, and work strongly in the head upon our reason and understanding. The latter should affect the heart, secure its attachment inseparable, and gain over our inclinations, our affections, and even our laudable passions, vehement and unalienable, in its favour; and recommend the author of it wholly to our love and imitation.

Jesus of Nazareth was anointed by God with the Holy Ghost and with power. He was anointed, that is, solemnly consecrated, as great men of old were, priests, prophets, and kings, to his sacred and royal office. He was anointed by God, infinite in holiness and truth, ever to be worshipped and adored, of unbounded majesty, inconceivably supreme. He was anointed with the Holy Ghost, with the unerring and undeceiving Spirit of Holiness, infallible in the knowledge of all truth, and of the most sure veracity in imparting it; and with power, the convincing power of working signs and wonders, of performing, what are justly stiled miracles, those extraordinary supernatural works, that are certain proofs of the divine presence and mission; for no man *, as was most rationally argued from recent facts, could do such miracles, unless God were with him; and † the works, which Jesus did, bare witness of him, that the Father had sent him.

Thus solemnly was Jesus of Nazareth anointed, by God, with the Holy Ghost and with power; thus religiously consecrated by the Supreme Being with the Spirit of

* John iii. 2.

† John v. 36.

of truth divine and power supernatural. Upon this rock is our holy Religion built; there does she † sit above the water floods, as it were upon a throne triumphant, favoured and protected by God, and commanding the esteem, the honour, and the reverence of reasonable good men.

The words of my text, and the solemnity of this great Assembly, will justify the honor now paid to our holy religion, and its divine author, Jesus of Nazareth, the Saviour of men, and the Son of God: and, according to the order observed in it, they must be admitted as a very proper and authoritative introduction to the noble subject of Charity; a subject so suitable to this beneficent, and for its beneficence very laudable, meeting; a subject excellent in itself, and strongly recommended by the example of the gracious Redeemer, the benign Saviour of men. He went about, was perpetually employed in doing good, in supplying the wants, and relieving the distresses of fallen unhappy man.

Charity in the Christian stile, or beneficence in common language, is one of the most excellent and laudable of all religious graces or moral virtues; what is most highly valuable and worthy of praise. To set it forth in a just light, attend, I beseech you, to the following account, being chiefly a short detail of what was once delivered most fully, upon this occasion by * one, deservedly esteemed the soundest of divines, and most copious of preachers.

Charity.

† Psalm xxix. 9.

* Dr. Barrow in his Spital Sermon 1671.

Charity is the frequent command of all religion, even the Jewish particularly. It is so eminent a part of it, as oftentimes to bear the name, and to be used as an expression of the whole ; in the description of it to make one most conspicuous point, and in the character of a good man, to be a most signal and chief part. Therefore its practice has the promise of most happy rewards ; its neglect the threats of most miserable punishments.

With regard to God ; Charity is a sure respect shewn to him. It certainly is justice and gratitude to God ; and the promoter of Prayer, the want of it being the destruction of prayer. It issues from the principles, and is the very act, of piety, faith, fear, and reverence towards God our common creator ; and to compleat it in this heavenly view, you are to look upon it as agreeable to the divine Nature, or rather as a part of the divine nature itself.

With regard to the poor man, lying before you, upon whom your charity is to be bestowed ; cast your eyes upon him attentively ; and he'll appear worthy of your charity : for tho' poor, he is great, as a reasonable being : he is your equal by creation ; and tho' poor, he is no less the care of providence ; and, by his becoming your care also, the designs of it in ordering the different states of men, some to be rich, others to be poor, some to give, others to receive, are piously answered. Tho' poor, he is not contemptible, being pronounced happy by your Saviour ; and remember your Saviour was himself a poor man ; and chose to be such. Tho' poor, he is your brother, even your second self, most closely united by many connections, natural and religious. As to yourselves ;
consider

consider human nature; probe and examine within; and you will feel, that you have bowels of compassion, hard to be stupified, and with difficulty to be quite overcome. Hearken, and you will hear reason pleading in favour of Charity, with arguments unanswerable, and an importunity not easy to be silenced. The rich know, that they want help in many instances, and, how soon they may in the very same manner, they know not: for wealth is uncertain; it may take * to its wings and fly away soon. They know and feel in their conscience, that the imparting some of it is but equity, doing as they themselves would be done by in the same case. They know too, that the imparting some of it now is right, because they must soon part with all: for they know, that they are mortal, must die, and be soon dispatched away naked, or only covered with a shroud and a coffin: and then all their wealth will be left to others: but † we may tell *them* for their religious comfort, charity may notwithstanding help to carry it with them.

Lastly, Consider your wealth itself; charity is the right and best use of it, it guards against its hurting you; for wealth often is hurtful: it preserves and improves the possession, and, bringing with it delightful sensations, it gives a pleasing relish to all the enjoyment.

To conclude this head; Charity is agreeable to our own religion, the Christian religion, that of the merciful Jesus: and it is agreeable to the example of God the creator, of his Son the redeemer, and of all, that have been esteemed good men in life.

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* Prov. xxiii. 5.

† Luke xvi. 9.

In so many different views, and so many various respects, considered as to religion, the Jewish particularly, as to God our creator; as to the poor man the receiver; as to the rich the giver; as to the wealth imparted; as to our own religion, and the examples of God, our Saviour, and all good men; charity has been, and deserves always to be, set forth as a very great excellence, pleasing to God, and suitable to the nature and circumstances of man. Upon these accounts, as every thing else is, it is truly religious and praise worthy. Let us therefore always honour it with its deserved applause: ever keep the fire of it alive in our hearts; and may that animate us to a constant and vigorous practice of it in our manners. All the incentives, that can possibly inflame it, should be administered. The many considerations now mentioned are very proper for the purpose: each one by itself has great force: all united together must be almost irresistible: but they are a field too large to be expatiated over at present, and have been by my author before. I shall therefore confine myself to one only of these many motives to this excellent grace of Charity; and that is what my text hath pointed out, strong of itself, and what hath force added to it by the solemn introduction. The example of our blessed Saviour Jesus of Nazareth, anointed by God, with the Holy Ghost and with power.

Such an example has the greatest authority ever attending upon it. It is the example of a divine person, the Son of God, our redeemer and mediator: it is the example of the Son of man, our teacher and our friend. The first thought should command our reverence: the latter engage our affection:

affection : and both together secure our most undeviating and closest imitation.

This example, like the whole religion, the doctrines, the laws, and the sanctions of the most merciful and compassionate author, breaths forth charity in every part of it; charity incessant and unconfined, as to place and persons, and all the instances of humanity and beneficence.

He went about, that is, was continually moving, was incessant, and abode not in one place. Our Saviour was active and rested no where, ever employed upon the charitable business committed to him by his Father, and which he himself had undertaken to perform.---Therefore you see him travelling through all the country, Galilee, Samaria, Judea, and the region round about Jordan, traversing the whole land from one part of it to another, and going beyond it into Syria. You see him in cities and desert places, upon mountains and in plains, and not upon land only, but performing one charitable office, instructing the ignorant, even in a ship upon the sea. And when he had gone over all places, you see him often visiting the same more than once, and in short for ever travelling about from one city to another. This he declared early was his purpose : for immediately after his coming to make his own home, if he had any, at Capernaum*, when the people sought him, and came unto him, and stayed him, that he should not depart from them, he said unto them, I must preach the kingdom of God to other cities also : for therefore am I sent. So prodigiously active was he, that it was thought he might injure his health, and he appeared

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* Luke iv. 42, 43.

to his friends hardly sane, † insomuch that they went out to lay hold of him, and said, he is beside himself. So active was he, that to do the will of his Father was by him pursued with as much earnestness and vehemence, as the necessities of life are by common men : || it was his very meat, nay sometimes it did not allow him time for natural nourishment ; § not even to eat bread ; not a place for natural rest ; ¶ the Son of Man had not where to lay his head.

As our Saviour was continually moving about to all places, so did he converse unexceptionably with all degrees and sorts of men ; not the pride of honour, nor the meanness of the lowest estate ; not the self-sufficiency of learning, nor the blindness of ignorance ; not the vain luxury of riches, nor the complaining wants of poverty ; not the nauseous offensiveness of sickness and distempers ; nor any painful and displeasing attendants upon human misery and affliction, ever so disagreeable, could be the occasion of any restraint upon the freedom and openness of his general conversation. You see him in company with high priests and rulers of the people ; and afterwards with the lowest vulgar. You see him with doctors of the law, and * those, that were esteemed cursed for their ignorance in it. You see him with men of the highest principles, the Pharisees, and those, that were of the lowest both principles and morals, Sadducees, Publicans and Sinners. You see him attending the whole of unhappiness, that hurts mankind ; the insane of all sorts ; those that were disordered in mind and the distempered in body. No vain or
real

† Mark iii. 21. || John iv. 34. § Mark iii. 20. Mark vi. 31.
¶ Matt. viii. 20. Luke ix. 58. * John vii. 49.

real distinctions of men, not the most forbidding and displeasing circumstances in the various forms and allotments of life could limit the vast extent of his universal visits. They were made to all men whatever, of every rank and condition as to the various situations and behaviour of men in life. Thus did our Saviour go about: so incessant were his travels; so unrestrained his conversation.

But mark and observe; The grand purpose and effect of all this was pure charity and beneficence: He went about, and his chief employment in going about was this, doing good. Doing good was the capital design of his descending from heaven and taking human nature upon him; for our sakes leading the life of mortal man, and, as mortal, for our sakes undergoing death, a painful ignominious death. Charity was the beginning and end of his whole existence on earth; and Charity was all the means used for carrying on that beginning, and executing that end. Charity was the whole work, the substance of his office; the chief proof, the evidence thereof. It was therefore very extensive, enlarged to all the wants and miseries of fallen unhappy man.

The soul is the superior part, and deserves our first care; and two great evils there are, which often affect the soul; ignorance, whereby it is blind, and unable to perform its office, to lead to what is right, and thence to happiness; the other is the subversion or perturbation of all the mental powers, Phrensy or Madness. Both these the charity of our Saviour most happily and frequently relieved. He instructed the ignorant; gave an enlarged clear knowledge of all divine truths necessary for man now to know; and taught the whole of religi-

on: his heavenly doctrine comprehended the will and the commands of God, with the assistance of his grace, and his everlasting rewards and punishments. As to the other most unhappy evil of the mind, Phrensy or Madness, we have many instances of his tender cares*. Very remarkable was the case of the man that was affected with so very high a degree of madness, as not to be confined by fetters, and chains; so exceeding fierce, that no man might go by that way: but what an happy change was immediately affected by this powerful physician of the soul! you see this outrageous man composedly sitting at the feet of Jesus, cloathed, and in his right mind.

Many and great are the evils, that affect our bodies, so numerous and so miserable, that the very thoughts of them may make a tender heart to shudder. These frail bodies, that we so foolishly indulge, and are so vainly proud of, in every single part, and through the whole, how very weak are they! how subject to innumerable disorders, so as to be rendered unfit for use, and to be the occasion of the most grievous lamentations, of pain, and anguish, and wo! But for all these weaknesses and miseries of the body our Saviour's tender heart had compassion, and his charitable hands administered relief. He gave the use of eyes to the blind; of ears to the deaf; and of speech to the dumb; to the maimed he gave the use of hands, and to the cripple of feet. He is said to heal sickness and distempers in general, particularly, fevers, palsies, leprosy, dropies. In short there is no one in all the black catalogue, of weaknesses, disorders, and diseases, unhappily incident to the human body, but what he pitied, he healed. This you hear

* Mat. viii. 28. Mark v. 2—5. Luke viii. 27.

hear is his story frequently declared; in the beginning of his publick ministry, it is said, * All they, that had any sick with diverse diseases brought them unto him, and he laid his hands upon them, and healed them. But the next account that I shall produce, and many such there are, admits of no exception: he did not stay till particulars were brought unto him; but he went about to take in all, every one †: Jesus went about all the cities and villages, healing every sickness, and every disease among the people.

Many of these evils are owing to the necessary imperfections of finite natures, when instruments, and to freedom of thinking and acting, when agents. In this latter case the evils are owing to ourselves, and our own misconduct. But all may by good management be rectified; for they may serve useful and good purposes, and in the end prove beneficial. So that we are for none to censure the goodness of the Creator. His goodness is as great, as is possibly consistent with the universal system of beings; which upon the whole is certainly the best, being the product of infinite, that is, most perfect power, wisdom, and goodness. Thus much is to be declared for the honour of God: as to ourselves, it may be useful to repeat the observation, that many of these evils are owing immediately to ourselves, our own idleness and vice, those sad corruptors of human nature, those great authors of evil, moral and natural. Against these therefore, to stop the very beginnings of misery, the Charity of our Saviour was earnestly exerted. He did not use coercive means indeed, or material force: † for his kingdom was not of this world: but he used all his authority, every thing proper.

* Luke iv. 40.

† Mat. ix. 35.

† John xviii. 36.

proper for him to exert, consistent with his character in this world †. He declared with vehemence and terror against slothful servants; and servants all men are; and endeavoured to heal the vices of the mind, those particularly, that cause the destruction of temperance or chastity, no less than the diseases of the body, shewing, that both sloth and vice are hateful, an abomination to God, and will be attended with punishment, not only what is inflicted here, temporal; but, what shall be assuredly inflicted hereafter, eternal.

Thus beneficent was the tender Jesus, universally beneficent, as to all the disorders of men, hurting either body or soul; ever employed without cessation; and upon every proper object, inclusive and impartial.

A noble example, every way perfect, truly laudable and worthy of imitation. May all be prevailed with to follow it: those, who are so prevailed with, are deserving of praise and honour: such a return is their just due, and it ought to be paid; not only, because it is due, but because it may serve very useful purposes; for it may excite others to the same imitation, and encourage them to a continuance in it; and, what should be of great weight, it may promote the glory of God. Tho' in private charities a studied concealment is recommended, that the left may not know, what the right hand doth; yet in publick it is otherwise: there this command or advice is to be applied; * Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. To encourage then all in good works, and to glorify your father, which is in heaven, let the report relating to the Hospitals, those useful and beneficent houses of charity, piously and humanely maintained, and managed, under the Lord Mayor,

† Mat. xxv. 30.

* Matt. v. 16.

Mayor, the Aldermen, and the several governors of them in this honourable city, be now read.

The REPORT.

You have been long engaged, but give me leave to add a few words, first guarding against the imputation of flattery, very unbecoming the dignity both of this place and audience; therefore let what shall be said, be esteemed not only an encomium of past, but an incitement to future good works.

This report sets forth the example of our Saviour, not equalled, but closely imitated. He went about and was extremely diligent. And verily whoever attends, supervises, and governs, in so many different places, may be said likewise to be going about, and to be very diligent also.

Our Saviour instructed the ignorant --- Behold these promising youths, first void of all knowledge; and who, for their whole lives, might have sat in darkness and the shadow of death, now happily instructed in every saving truth, and brought forth into the glorious light of the gospel of Christ; instructed also in much human knowledge, so as to be fit for many good works.

That other most terrible evil of the mind, Phrensy or Madness, our Saviour often cured; and here you have heard it relieved in numerous instances, comprehending those dismal forms and appearances, of disconsolate melancholy, insulting pride, and raging fury: many of them have been quite cured; and of those that are too strongly affected for human skill to relieve, many so far benefited, as to be taken due care of; to be guarded from injuring themselves, and even terrifying others.

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Our Saviour healed every sickness and every disease: and what can escape the care of these numerous, comprehensive, hospitals? where to so many sick, to so many diseased, to so many languishing under weaknesses, and long consuming disorders, to so many raging with fevers, and pierced through with acute distempers; where to so many wounded by the many calamitous accidents of human life, burnt in fires, dislocated or broken in their limbs; where to the whole body, to every member of it, any ways injured, all the kindly help, all the healing medicines, are with the greatest skill and care, occasionally, continually administered.

Lastly, our Saviour endeavoured to stop the fountains of misery, sloth and vice. Behold the salutary place near adjoining, and others of the like very charitable sort. There you see by wholesome discipline and necessary restraint the unprofitable vagrant, who becomes a dangerous outcast of society, and oftentimes a wicked abuser of charity; the pernicious offenders against those useful qualities, modesty and purity of manners, working with their own hands that, which is good, and confined from prostituting themselves, from infecting and corrupting others.

All these are instances of true and great goodness, worthy to be imitated by all. They are entitled to our greatest honour and praise, and attended with a most pleasing satisfaction of mind. These are their present reward; and a future will most certainly be their happy lot.

The future reward is proper to be mentioned at all times and upon all occasions, as the sure unalterable allotment

lotment of our gracious good God; but most proper are they for the present time and occasion: and therefore we presume it is appointed, they should thus annually meet together.

The Resurrection prepares the way to the great reward of charity, and all other good deeds, the grand judgment, when every man shall have sentence pronounced upon him according to his works. Your own meditations, and the good discourses you have lately heard upon this subject, I hope, are still warm in your hearts, and have made you with the utmost faith assured, and ready with the warmest zeal to declare*, The Lord is risen indeed-----† He is risen, and become the first fruits of them that slept; for in Christ shall all be made alive. There has been most undoubtedly a resurrection of our Saviour; the fact is sure: and there shall be no less certainly a resurrection of all men deceased, and after that a judgment: the God of truth has declared it.

|| Then shall these, the charitable, be placed on the right hand of their merciful Redeemer, and he shall say to them, with the greatest tenderness, Come ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world. And these, the charitable, shall be put into immediate possession of their reward; they shall go into life everlasting.

Then the body being collected together by the same divine hand, that first formed it from its original earth, unto greater perfection; and being united a second time, never to be separated again, to its former companion

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* Luke xxiv. 34. † 2 Cor. xv. 20, 21. || Matt. xxv. 34, 46.

the soul; both soul and body shall for ever continue free from all their present weaknesses, all their distempers and diseases, all their troubles and miseries. Then † shall there be no more death, nor the evils, that lead to it, neither sorrow, nor crying, nor any more pain: for the former things are past away, a total change is effected, and the unhappy objects of charity shall then cease and be no more.

But charity herself, pure essential charity, shall still flourish, be immortal, and never fail; she shall flourish, and reign in heaven: Charity, the most sublime, between the Creator, Redeemer, Sanctifier, and the created, redeemed, sanctified; § between innumerable companies of angels and archangels, cherubim and seraphim; between the assembly and church of the first-born, the spirits of just, of good and charitable men made perfect. Then shall the reward of charity be most illustrious and consummate: the honour now due to it shall be exalted into glory, ineffable, inconceivable; the satisfaction now attending upon it, into happiness, altogether infinite, immeasurable and eternal.

And now, O thou benign author and cherisher of charity, send down thine Holy Spirit from above, and inspire our hearts with that most excellent grace of charity: let it break forth, and influence all our actions now upon earth; and grant, that it may be our perpetual employment hereafter in heaven, through Jesus Christ, our most charitable Saviour and Redeemer, who was anointed by God with the Holy Ghost and power; who went about doing good.

† Rev. xxi. 4.

§ Heb. xii. 22, 23.

A True REPORT of the great Number of Poor Children, and other Poor People, Maintain'd in the several HOSPITALS, under the Pious Care of the LORD-MAYOR, Commonalty, and Citizens of the City of LONDON, the Year last past.

C H R I S T ' s H o s p i t a l .

Children put forth Apprentices, and discharged out of *Christ's Hospital* the Year last past 117; Seven whereof being instructed in the M A T H E M A T I C K S and N A V I G A T I O N, were placed forth Apprentices to Commanders of Ships, out of the Mathematical School, founded by his late Majesty King C H A R L E S the Second, of blessed Memory } 117

Children buried the Year last past _____ } 13

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House, and at Nurse elsewhere, 756, and 181 newly admitted, amounting in all to } 937

The Names of all which are registered in the Books kept in the said Hospital, and are to be seen, as also when and whence they were admitted.

S t . B A R T H O L O M E W ' s H o s p i t a l .

TH E R E have been cured and discharged from *St. Bartholomew's Hospital*, during the last Year, 7182 poor, wounded, maimed, sick and diseased Persons; many of whom have been relieved with Money, Cloaths, and other Necessaries, to enable them to return to their several Habitations } 7182

Trusses given by a private Hand to _____ } 73

Trusses given by the Hospital to _____ } 48

Buried this Year, after much Charge in their Illness _____ } 318

Remaining under Cure, at the Charge of this Hospital } 744

So that there have been during this last Year, and now are, under the Care of this Hospital, of poor, sick, and lame Persons, destitute of all other Relief, in all _____ } 8365

S t . T H O M A S ' s H o s p i t a l .

TH E R E have been cured and discharged from *St. Thomas's Hospital* in *Southwark*, this last Year, of wounded, maimed, sick, and diseased Persons, 7962, many of which have been relieved with Money and Necessaries at their Departure, to accommodate and support them in their Journies to their several Countries and Habitations } 7962

Buried from thence this Year, after much Charge in their Sickness 276

Remaining

Remaining under Cure at the Charge of the said Hospital — 722
 So that there are, and have been this Year, of poor miserable
 Objects under the Cure of the said Hospital, and destitute of o- } 8960
 ther proper Cure, in all

BRIDEWELL Hospital.

R ECEIVED last Year into the Hospital of *Bridewell*,
 Vagrants and other indigent and miserable People, many } 308
 of which have had Physick, and other Relief, at the Charge of
 the said Hospital, as their Necessities required
 Maintained in the said Hospital, and brought up in divers Arts } 78
 and Trades, at the Charge of the said Hospital, Apprentices

BETHLEM Hospital.

A DMITTED into the Hospital of *Bethlem* last Year, } 190
 distracted Men and Women
 Cured of their Lunacy, and discharged thence, several of } 154
 them being relieved with Cloathing and Money at their Departure
 Buried, after much Charge bestowed upon them in their Lu- } 37
 nacy and Sickness
 Remaining in the said Hospital under Cure, and provided for } 267
 with Physick, Diet, and other Relief, at the Charge of the said
 Hospital

Besides which, divers Persons who have been cured in the said Hospital, are provided with Physick, at the Charge of the said Hospital, to prevent a Return of their Lunacy.

The Particulars of which may be seen in the Books of the said Hospital.

Altho' the numbers of men, in the several Hospitals relieved, that might otherwise have been wasting in misery, or quite destroyed, is so great, amounting, by the account of their last Years admissions, and their present state, to 19223, yet the number of the distressed, offer'd to each, is still greater, than their Revenues can provide for; so that of the unhappy, that apply for help, all cannot be received, and some must be left still miserable: the opportunities for Charity, and the ways for good men to exert their beneficence in, are, like the duty itself, almost unbounded. Every one may make his own choice, and bestow his bounty, upon which ever of these hospitals, he shall think most proper: and be assured, that in each he does, what is right; his charity is wanted, and will be well applyed. But the case of the incurables in *Bethlem* is at present most strongly recommended in the report, as follows.

Some Benefactions having been lately given to the Governors of *Bethlem* Hospital, to be applied to the Use of incurable Lunaticks, and the Governors having obtained a Grant from the City of some additional Ground in *Moorfields*, two new Buildings have been erected and finished, the one at the East End of the said Hospital, for incurable Men Patients, and the other at the West End, for incurable Women Patients; and there are already 100 admitted. But inasmuch as the annual Revenues of the said Hospital do not near answer the present annual Charge, there will be no Means of supporting an additional Expence for Incurables, without the Contribution of charitable Persons; and this seems to be the only NECESSARY CHARITY for which a PROVISION is wanted in this noble CITY.

